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## BAPTIST MISSIONARY MAGAZINE.

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No. 2.

## QUARTERLY PAPER.—No. V.

## TAVOY.

*Tavoy*, as Mr. Mason, of the Karen Mission, writes, is the English corruption of *Daway*, from *ဝဲ*: *Da*, a sword, and *ဝေ* way, buy. Tradition says, “A poor man came to *Tavoy*, and bought a sword. ‘This sword,’ he said to himself, ‘is fit for kings only to fight with;’ and, returning to *Martaban*, he offered to sell it to the king, but he refused to purchase. To show the power of his weapon, the man drew it across the floor, behind where the king stood, which was immediately divided. The king looked round, and offered to make the purchase, but the poor man took his sword, and hurled it into the whirlpool of *Mya-ta-thin-tan*, which may be seen now in the province of *Martaban*, and derives its name from the sword. Because the sword was bought here, this city and province have since obtained the name of *Daway*.” The whirlpool, to which allusion is here made, is in the estuary, north of *Maulmein*, at the point where the *Salwen*, the *Gyieng*, and the *Attaran*, three rivers from different directions, meet.

*Tavoy* city is in latitude  $14^{\circ} 4'$ , and stands in a low plain, surrounded on three sides by mountains, on the left bank of *Tavoy* river, nearly thirty-five miles from its mouth, twenty-one from the anchoring ground for ships, and five or six from the ocean on the west. It is regularly laid out, the streets intersecting one another at right angles, and is surrounded by a brick wall and fosse. “The north-east corner of the city is appropriated almost exclusively, to sacred edifices. Mango, jack and other fruit trees, are thickly set throughout the town, presenting the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot-paths, leading to various sacred spots. Almost every object, the

visiter beholds—the walls, the walks, the buildings,—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially of the banyan, have thrones of brick, six or eight feet square, and four or five feet high, inserted under them; and on worship days the sacred trees, and thrones are loaded with lilies and other flowers offered, principally by females, in hope of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden pagodas*. The largest pagoda in *Tavoy* is about fifty feet in diameter, and perhaps one hundred and fifty feet high. That which is most frequented, is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated base. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship. The whole occupies about an acre of ground.

The total number of pagodas in *Tavoy* is immense. Large and small, they probably exceed a thousand. . . . . Beside the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tipped with a pagoda.” \* There are about fifty *kyoungs*, or dwellings of priests. Some of these are very large, being supported by one hundred and twenty or thirty posts, besides those connected with verandahs and stair-cases. The *kyoungs*, as well as the temples attached to them, are fitted up with an immense variety of images, &c., many of which are of alabaster, from the neighborhood of *Ava*.

The population of the city in 1834, including the suburbs, was 9045, of whom

\* Erroneously put by some at  $13^{\circ} 4'$ .

\* Mr. Boardman's journal, in 1828.



520 were Chinese, the rest chiefly, Burmans. The entire province contained 34,188.

#### MISSIONARY NOTICES.

Tavoy became a missionary station, on the arrival of Mr. and Mrs. Boardman from Maulmein, April 9th, 1828. They were accompanied by Ko Thah-byoo, the first Karen convert, now preaching in Maubee, who was baptized May 16. During Mr. Boardman's short ministry at Tavoy, about seventy were added to the church. He died Feb. 11th, 1831, ten or twelve miles from the station, as he was returning from the baptism of thirty-four Karens. The whole number of baptisms during 1831, was seventy-six. Mrs. Boardman, since Mrs. Judson, removed to Maulmein in April, 1834. Rev. Francis Mason, and Mrs. Mason, joined the station Jan. 23, 1831, and Rev. Jonathan Wade, and Mrs. Wade, returning from America, and Miss Ann P. Gardner, Jan. 10th, 1835. At the close of 1833, the church consisted of one hundred and ninety-four members; in April, 1835, of two hundred and fifty-two; and in 1836, of three hundred and forty. In July, 1836, the missionaries had in charge, five Karen churches, embracing nearly three hundred and fifty members, more than twenty native assistants, about two hundred inquirers connected with the several congregations, and fifteen schools.

*Schools.* Boarding and day schools were opened by Mr. and Mrs. Boardman, soon after their settlement at Tavoy. Others, on an enlarged scale, have succeeded, and promise the most gratifying results. About eighty pupils were taught in the Karen male and female boarding-schools, under the superintendence of Mrs. Wade and Mrs. Mason, in 1836, and one hundred and forty-three in the Burman day schools, in charge of Miss Gardner. A theological school, for the education of native preachers, was opened by Mr. Wade the same year, which contained, at the close of the first session, nineteen. Schools at out-stations are taught by native assistants. The chief embarrassment hitherto, has been the want of suitable books. Still it is hoped, "that by the time the gospel by Matthew comes from the press, there will be some able to read it, in every family."

*Printing Department.* The Karen language consists, mainly, of two dialects, the Sgan, and the Pgho. The former was reduced to writing by Mr. Wade, in 1831—2, the latter in 1836. The characters, with few exceptions, are derived from the Burman and Taling, simplified, and may be adjusted in size to any desirable scale. The first Karen spelling-book, and the translation of the Burman Catechism, and Scriptural Commands, as contained in the "View," were printed by Mr. Bennett, at Maulmein, in 1832. A new font of Karen

types was procured in 1835-6. In April, 1837, a press was established at Tavoy, in charge of Mr. Bennett, and a second has been forwarded. Several works were then in readiness for the press, in Sgan, among which were the gospels by Matthew, Mark, and John, translated by Mr. Mason, and a dictionary, by Mr. Wade. In Pgho, about 80 pp., 4to., in manuscript had been prepared by Mr. Wade, October, 1836.

*Itineracies.* During the dry season, which embraces five or six months of the year, the missionaries are accustomed to visit the churches and schools in the interior, occasionally devoting one or two months to a single church, but oftener compelled by the distance of the out-stations from one another, to restrict their intercourse to a few days. The following is an abstract of Mr. Mason's annual tour to the southern out-stations, made in the winter of 1836-7, and occupying about ten weeks, beginning with

*Tsa-ra-wa.* This is a village near the mouth of a considerable stream, of the same name, that falls into the Tenasserim, five or six days' journey above Mergui. Here are three or four promising inquirers, and two persons have learned to read, but no assistant or school teacher was located here last season.

*Ta-mla.* This village is also on the Tenasserim, about three or four days' journey above Mergui. Of the seventeen inquirers that I left at this place the previous season, sixteen were found steadfastly adhering to the truth; one had removed to Mata, and, during my stay, an accession of fifteen was made to their number; making a total of thirty-one. From this whole number, nine were admitted to baptism, leaving twenty-two names on my list of inquirers.

*Ka-pyau.* This is a village on a stream of the same name, that falls into the Tenasserim, near its mouth, above Mergui. Of the sixteen inquirers at this place, two had fallen away, but one became penitent during my stay, and two new cases occurred; making a total of seventeen, from which number twelve were baptized, leaving five inquirers.

*Ka-pa.* This is a village on a stream of the same name, that falls into the sea, two days' journey above Mergui. Of the sixteen inquirers belonging to this place, one was baptized in Tavoy, last rains, and the others found steadfastly attached to Christianity. An addition of five was made to their number, making a total of twenty, out of which number, seven were admitted to baptism, leaving thirteen inquirers.

*Ka-tay.* This is a village on a stream of the same name, that falls into the sea about a day's walk above Ka-pa. A school was taught here during the last rains, and here I have eleven promising inquirers.

*Pa-law.* This is a village on a stream of the same name, that falls into the sea half a day's journey above Ka-tay. Here a few persons have learned to read, and a few are favorable to Christianity.

*Pyee-khya.* This is the name of a settlement on a river of the same name, that falls into the sea, a long day's walk above Pa-law. A considerable number of the inquirers belonging to this place have removed to Mata, and three have fallen away. We had twelve new cases during my stay here, and, from the whole number, I baptized twenty-three, leaving about twenty inquirers. One person, that I baptized here last season, had fallen into sin, but he appears penitent, and though we felt constrained to suspend him, we hope that he will be restored to the church. Three schools were taught in the settlement, last season, one at Pyee-khya-khee, one at Naw-sa-ha, and one at Io.

*Pa-louk.* This settlement is also on a stream of the same name, about half a day's walk above Pyee-khya. Here are thirty promising inquirers, and here two schools were taught, one at Palouk, and the other at Pa-saw-oo.

In the next valley, that of the Pai river, an assistant and school teacher were located last rains, but they accomplished nothing; the persons that promised me they would learn to read, and appeared favorable to Christianity, became decided opposers after I left, and we have been compelled to abandon the station for the present. The next station in order is Toung-byouk; but, by previous arrangement, this place was visited by br. Wade, and on arriving at the mouth of Toung-byouk river, which falls into the Tavoy river near its mouth, I took a boat, and returned home.

Of the interest exhibited by the native Christians in these annual visits, some idea may be formed from the following description of the reception of the missionaries at Mata, (or Matamyu,) as given by Mr. Malecom (Mag., vol. 17, p. 9.)—

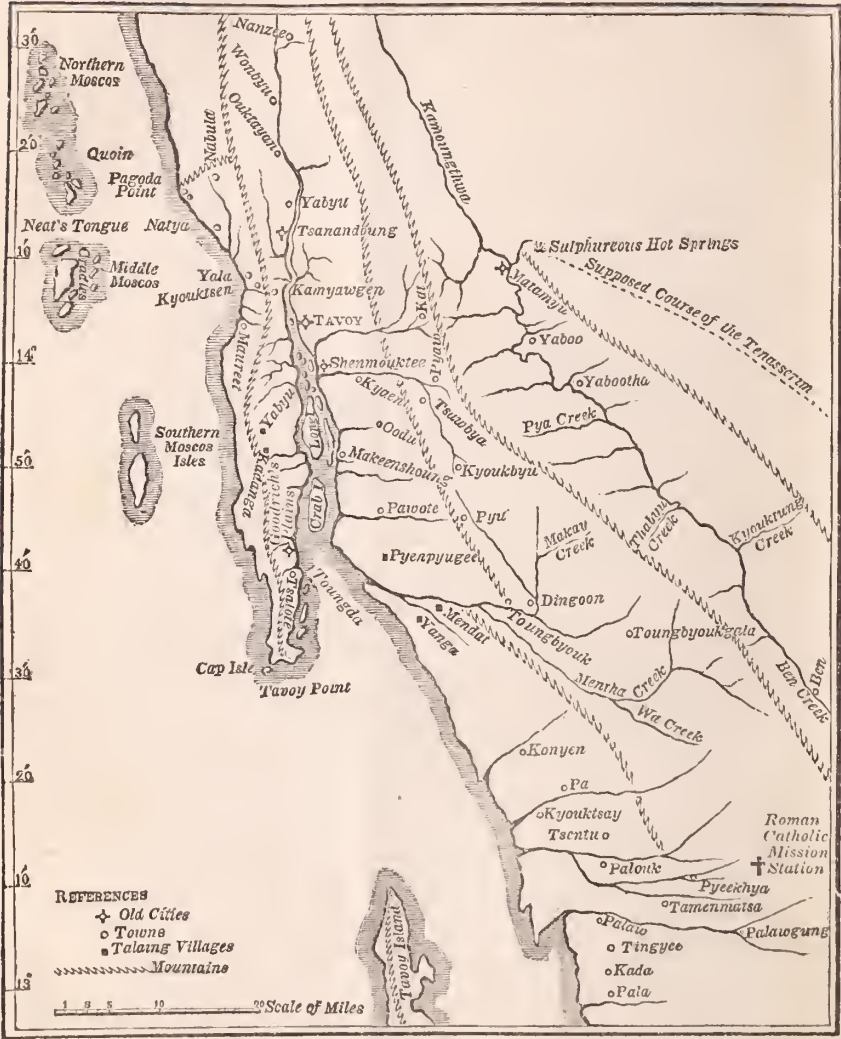
"Their return is the occasion of a general rejoicing. When (the missionary) is ready, many come to Tavoy to accompany him out; and the way being long, over rugged mountains, and often along the bed of a torrent, and as his bearers can

each carry but a small load, they gladly carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mr. Mason in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo from its whole length among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence, and thanksgiving. Warned of their approach, the villagers come forth in troops, some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file,) and the lengthened train comes into the village with great joy."

*Moral Improvement.* "It will of course be supposed," Mr. Malecom writes, (ib.) "that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Mrs. Wade had on one occasion read to them that chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciple,) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. Since that time, no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves. \* \* \* \*

A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities as assistants or school-masters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men, whose services are very important to their aged parents in clearing jungle, and planting paddy, are readily spared,

Longitude of Tavoy (about) 98°8' East of Greenwich.



PROVINCE OF TAVOY,  
(BRITISH BURMAH.)



and go to various points, during the rainy season, teaching school, for which their salary is from three to six rupees a month—half what they could get in other employ.

The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens used it universally, and generally to excess; every family made arrack for themselves, and from oldest to youngest all partook. Drunkenness, and all its train of horrors, was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing."

#### DESCRIPTIVE NOTICES OF TAVOY PROVINCE.

The following "Notices," and the accompanying map were drawn by Mr. Mason, and are the fruit of much labor and observation. In regard to the general accuracy of the map, "the coast," says Mr. M., "is copied from a chart drawn by the surveyor of the East India Company, and under their authority, and may therefore be depended on; and travelling, as I do, with a compass in my pocket, and frequently in sight of mountain summits, whose distance I have calculated, thus affording me a base line, whenever they are in sight, the interior may be more correct than would be at first supposed."

**Boundaries.** It is bounded on the east by Siam, on the south, by the Province of Mergui; on the west, by the Bay of Bengal, and on the north, by the Province of Ya.

**Superficial Extent.** It extends through about two degrees of latitude, from 13° to 15° N., with an average breadth of perhaps fifty miles, including an area of 6950 English miles.

**Mountains.** The province is of a decidedly mountainous character. A range of mountains, that probably runs from the Himalais to Cape Romania, divides it from Siam; another range runs down the peninsula, between the Tavoy river and the sea; but what are usually denominated the mountains, are those which divide the valley of the Tenasserim from the valley of the Tavoy river and the sea coast, running throughout the whole length of the province, nearly parallel with the sea.

Beyond these is a considerable range between the Ben and the Tenasserim, and between every stream in the province is a ridge of steep hills or mountains, of an altitude proportionate to the size of the streams divided. The highest mountains have been

estimated at five thousand feet, and some are remarkably picturesque, presenting as they do naked precipices, several hundred feet high, over which, in the rainy season, torrents are seen falling, distinguished at a great distance by a white streak in the thick dark foliage around.

**Rivers.** The Tavoy river rises at the north, beyond the limits of the province, and, pursuing a southerly course, falls into the sea in latitude 13° 32'. It is navigable for large boats, about a hundred miles, and vessels of two or three hundred tons have been up to the city; but the navigation being dangerous, vessels of burden usually come no further than Goodrich's Plains, eighteen miles above the mouth. The northern branch of the Tenasserim, called Kha-moung-thwa, runs nearly parallel with the Tavoy river to Matamyu, in latitude 14° 12', where it is joined by the Ben, the southern branch, that rises from the mountain called Myenmo-lekkhat, in about latitude 13° 20'. Below Matamyu, the Tenasserim has been explored by the Karens for several days' journey, but never to Mergui, or even to inhabitants. It is described as being full of falls and rapids, wholly precluding the possibility of ever becoming navigable. Except a few minor streams, which may be seen on the map, these rivers, and their branches are all that water the province.

**Seasons.** The most obvious division of the year is into the rainy and dry seasons, each of six months' duration; but the latter resolves itself into the cold and hot seasons. These last are not very distinctly marked; but the coldest months are December and January, when the thermometer is sometimes, in the morning, down to 55°, but in the hottest part of the day, ranges between 70°, and 80°. The hot season immediately succeeds the cold, and continues until the rain begins to fall in April or May. The heat is more constant, but the thermometer probably never rises higher than it does in the Southern States, and the writer knows from experience, that among the mountains, a blanket is always acceptable before morning, even in the hottest parts of the year. The rains commence in April or May, and continue until September or October; and although during a part of this time the sun is in the zenith, yet the almost incessant fall of rain renders this season the most refreshing part of the year. The annual fall of rain, during these six months, is about *two hundred inches*; a quantity not exceeded, perhaps, in any other part of the world, and more than *double* the quantity recorded of any place in the Geographies. At Boston, the annual fall is *thirty-six inches*; at Calcutta, *eighty-one*.

The following tables, of the fall of rain at Tavoy, for 1831 and 1832, were obligingly furnished me by Dr. Bayfield, Staff Surgeon, stationed here.



**Winds.** During the dry season, the wind blows nearly constantly from the north-east, and during the rainy season, as constantly from the south west; hence these seasons are frequently denominated the north-east, and south-west monsoons.

**Thunder and Lightning.** Storms, accompanied with heavy thunder and lightning, are of so rare occurrence, that during a two or three years' residence none have been witnessed, which would bear any comparison with those that are annually experienced in America. This is the more remarkable, from the description of tropic seasons usually given by travellers.

**Diseases.** The most frequent diseases, common to both natives and foreigners, are, dysentery, with intermittent and remittent, or jungle fevers; the fever and ague, and the bilious fever of the Mississippi country. They seldom prove fatal to the natives, and usually do so to Europeans, only when the constitution has been impaired from other causes. The *Sulphate of Quinine* is the prince of medicines, in the treatment of intermittents; the writer having had repeated opportunities of testing its virtues, where barks and other medicines had failed. Leprosy, and cutaneous diseases, are common among the natives, and, with their present habits of life, are likely to remain common.

**Alimentary Plants and Fruits.** Rice, of twelve different varieties, is cultivated in the province; but the most obvious distinction is of the lowland, and the upland rice. The latter is cultivated principally by the Karens, who raise no other kind, and it grows on the mountains, and hill sides; the former is exclusively cultivated by the Tavoyers, on the bottom lands, requiring to be overflowed with water while growing. Indian corn is cultivated to a small extent. Sweet potatoes are common, but smaller and inferior to those raised in America. Yams are in great abundance, and a variety of the common potatoe, which, if not equal to the Irish potatoe, is a very good substitute. Beans and onions are common, as is also a species of large cucumber; but all inferior to those cultivated in America. Red pepper, ginger, and sorrel, being used in the curries, are seen in great abundance. Oranges, limes, citrons, tamarinds, pine-apples, and plantains, are of a good quality, but, except the two latter, are cultivated only to a small extent. Water-melons and musk-melons are quite inferior to those that grow in America. The jack and dorian, which belong to the bread-fruit tree family, are in great abundance, and highly valued by the natives. The mango grows wild in the forests, but is not equal to those cultivated in Hindostan. The papaya, which holds an intermediate rank between the water-melon and musk-melon, is of a good quality, and cultivated in every village. Guavas, and many inferior fruits of the plum tribe, are abundant. The forests

produce mushrooms, and fruits that make tolerable substitutes for berries and grapes.

**Palms.** Most of the palms may be seen in the province. The areca is cultivated extensively; the palmyra and cocon are common, but cocua-nuts are principally imported from Pinang, and the Andaman and Nicobar isles. Two or three specimens of the magnificent talipot tree, that blossoms but once in its life, are seen in the southern suburbs of the city.

**Plants used in the arts.** Cotton is cultivated very generally. Hemp and indigo are seen sometimes. Sesamum is raised by the Karens, and sold to the Tavoyers, who manufacture an oil from the seed. Tobacco, betel, and saffron are cultivated extensively. The forests produce bamboos, and ratans in great variety, and abundance. Sugar-cane is cultivated to a small extent. The castor-oil bean is seen occasionally, and the Karens have shown to the writer an inferior species of cinnamon, from the borders of Siam.

**Geology.** The range of hills on the peninsula, between the Tavoy river and the sea, show a crust of transition rocks, but the bottoms of the river appear to be alluvial. Going east, we first meet with hills of sandstone, then, at the foot of the mountains, porphyry is seen; while on the summits' primitive rocks, or sienite, gneiss, rock crystal, and steatite are found. Travelling eastward, we have ridges of trap rocks, sometimes of a highly basaltic character, and in the valleys between, conglomerate rocks are often met, and a friable sandstone, containing vegetable impressions; among which, the leaf of the bamboo may be easily recognized.

**Mineralogy.** Iron is found in great abundance throughout the province. Ores of zinc are occasionally found, and tin has been worked for a long period. Zinc (?) has been found in small quantities, in a creek, nearly on the northern boundary, that falls into the sea; but the principal deposit of the metal is found to be east of the mountains, nearly in the latitude of Tavoy. It is, however, in the sands of Hedoo and Heda creeks alone, that the tin is found, and the manner of procuring it has ever been on the principle of the stream works in Cornwall. Trenches are dug, leading into the creeks, down which rapid streams run in the rainy season, and wash down the metallic particles. The workman goes into the water, with a wooden dish in the form of an inverted cone, and having filled it with sand and pebbles, whirls it round on the surface of the water, by which motion the lighter materials fly out, and leave the heavier down, in the vortex of the inverted cone, consisting of a tea-spoonful, or upwards, of tin and sand. Without further cleansing, it goes to the smelter, and produces, I am told, from 50 to 75 per cent. of pure metal. Although all persons, Bur-

mans or Karens, are at liberty to procure the metal without any interference from Government, yet few engage in the work; from which we may fairly infer, that the returns are not remarkably profitable. It has been thought, by those who have never visited the tin region, that valuable mines might be opened; but the writer is of a different opinion. The tin is found in a bed of alluvial or diluvial water-worn pebbles, resting on a stratum of transition pudding-stone, in which it were in vain to dig, tin being found only in primitive rocks. It is true, that the neighboring mountains are primitive, but they show a face of steatite to this region, a rock widely different from the quartz and micaceous pebbles, among which the tin is found, and preclude the probability of the latter being fragments of the former. The particles of tin are probably the debris of some rock that has crumbled away, and which, with the pebbles that remain, were, at a remote period, washed down from some other region.

*Hot Springs.* There are several hot springs in the province. Those at Lockhen, near Tavoy, are of a saline character; while those on the Tenasserin, near Matamyu, are strongly impregnated with sulphuretted hydrogen. They may be all, perhaps, usefully applied to medical purposes, but none of them have yet been subjected to chemical analysis.

*Animal kingdom.* Elephants, rhinoceroses, tigers, wild cats, wolves, bears, wild hogs, wild cows, deer, wild goats, otters, squirrels, rats, ground hogs, pole-cats, monkeys, and baboons, are some of the animals with which the forests abound. Elephants are not very numerous, being hunted on account of their ivory. Rhinoceroses abound in the uninhabited parts of the country, and are considered more dangerous than elephants. Tigers are abundant, and they occasionally seize the woodsman, or solitary traveller, though not very often. Wild-cats are numerous, and do much mischief among the poultry. The bear is apparently of the same species as the black bear in America. Wolves are in great numbers among the mountains. Besides wild buffaloes, which are numerous, there is a wild cow in the jungle, with which, however, the writer has never met. The wild hog, which is plentiful, is of a little black species, not differing, apparently, from those domesticated by the Chinese and Karens. Deer, of several species, are seen every where. Monkeys and baboons are found in great variety, and in immense numbers. Well-trodden paths are frequently met on the banks of uninhabited streams, wholly the work of these animals. Otters are common in the streams east of the mountains, and a small animal resem-

bling the musk-rat. Squirrels are of two or three species; and rats are, perhaps, a greater annoyance here than in any other part of the world.

*Domestic Animals.* Here are a few horses, principally the property of the English gentlemen, a few cows and oxen, as they are called, but which are properly the common buffalo; and great numbers of what are denominated buffaloes, but which appear to be a variety of the bison. Its habits are altogether those of a hog. It delights to wallow in the mire, and even chooses stagnant and offensive water, in preference to running, clear streams. In its most domestic state, it is an intractable and dangerous animal, to persons not skilled in its management. Dogs and cats are domesticated, in numbers at least sufficient for all useful purposes, and the Chinese and Karens raise hogs, for their own consumption, and to sacrifice to the demons they worship.

*Serpents.* Serpents are in great number and variety. Large house-snakes frequently visit our dwellings, to catch the rats; and the cobra de capello may be sometimes seen in our yard. Snakes abound in the rivers, and the writer has seen large ones, several miles out to sea.

*Reptiles.* Alligators abound in the river, five or six being frequently seen on the banks at once. Lizards, of various species, are numerous. One or two species live in the houses, and habitually come on the table in the evening, to seize the insects that gather round the candle. Turtle is common, both in the rivers and on the sea-coast.

*Fish.* The writer has had more than thirty different species of fish pointed out to him, inhabiting the sea-coast and tide-waters, together with eight or ten more peculiar to fresh water—all of which are eaten by the natives. The mango fish is highly esteemed, and mullet, pout, sole, cat-fish, shrimps, and oysters, or fish resembling them, are found in our waters.

*Insects.* Bees are common in the jungles. Locusts and other insects often do much injury to the crops. Scorpions and centipedes are common. Ants are a great annoyance, but the white ant is not so destructive here as in Bengal.

*Birds.* Birds are in great variety and numbers. Peacocks, parrots, birds of paradise, pheasants, snipes, partridges, teal, vultures, herons, kites, crows, doves, sparrows, and many others, are in great abundance. The common barn-door fowl is found wild, and the natives suppose that from it they have obtained the domestic fowl. This seems questionable, however, from the fact, that the Karens have no word in their own language to designate it, but call it by the Taling name.



## American Baptist Board of Foreign Missions.

## Burmah.

## JOURNAL OF MR. HASWELL.

*Tour among Peguan Villages—Balú Island—Dah Gyieng.*

Jan. 13, 1837. Left Amherst to visit the Peguan villages north of Maulmein, and arrived at Maulmein in the evening.

15. Left Maulmein in company with br. Vinton and Moung Ouk Noo, a native assistant, to spend two or three days on the island of Balú. Arrived too late in the day to do any thing. The few we saw, were unwilling to listen to the gospel.

16. Went out into a few of the Peguan villages, conversing, and giving books, wherever we had an opportunity. Some listened attentively. One old woman, of about seventy, appeared particularly interested, in hearing there is an eternal God; and that his Son had died and risen from the dead, that sinners might be saved from sin and hell. The assistant proposing to pray, she wished he would; but her children called her away. O that the little which she heard about Jesus may prove the means of her salvation. Fell in with a company of about forty, returning from the paddy fields. They were so full of the joy of this world, that they desired not to know the peace which cometh from God only. Finding it in vain to try to converse, left them, and soon found several that listened well.

17. Called at a kyoung. Seeing some finely polished images of Gaudama, asked the priest what they were? He said "they were gods." What do you do with them? I asked. "Worship them." What good do you obtain by worshipping them? "Get merit." Tried to tell him of the Savior, through whose merits only he could be saved. Arrived at Maulmein in the evening, having visited ten villages, and distributed one hundred tracts. If Balú is as thickly settled in all parts as where we have visited, and the natives say it is, there cannot be less than ten thousand, besides Karens, *all Peguans*.

19. Left Maulmein, accompanied by Moung Oung Ken, Ouk Noo, and Ko-Tau Moung-A, for the villages on the river Gyieng. Accosted men in boats, and gave twenty-five books.

Called at the village of Kahroom, of about twenty houses; gave a few books; conversed but little, as most of the people were in their paddy fields. One man saw us approaching his house, and went into an inner room, to avoid us. We commenced talking with his family, and soon asked where the man of the house was. They said he was in the other room, sick. The poor man heard us preaching Christ to his family as long as he could endure it, and then came out of his room, raving like a madman.

The head man appears very well. Some of his friends are Christians, and he seems inclined to examine our religion. Gave him the "Life of Christ," in Burman.

Arrived at Coplong, a village of two hundred houses. The people were very much afraid of me, the reason of which I could not learn, unless it was that I was a white man, and had books with me; and the people seeing these, thought I must be a *government* man. Gave forty tracts, and returned to our boat, to spend the night. Had worship in Peguan. O how sweet, to retire from disputes, and calumny, and sit down with a few to read and pray, who, though once wicked idolaters, are now true friends of Jesus. Such, I have every reason to believe, are those with me.

20. Two of the assistants who went on shore to sleep, staid at the kyoung, and report to me this morning, that they had interesting conversation with the priests until after midnight. After breakfast, went again into the village—found some who listened well. Observing many small houses, three or four feet square, I inquired what they were for? They said, they were houses built for the devil; that when they were sick, they made offerings in them to evil spirits, that they might recover; and when they became old, they made offerings, because they feared, when they died, the devil would catch and devour them. I tried as far as my knowledge of the language would permit, to tell them of Him, who "destroyed the works of the devil," and is able to save from his power. One man remarking that it is very difficult to believe in the Eternal God, because we cannot see Him, one of the assistants replied, "How often have you seen the

devil? You believe in him, though you have never seen him, and are you not able to believe in the Eternal God? Look at the heavens, the sun, moon, and all things. They are all witnesses of Him. *He created them all.*"

This evening, I have been to a house where a woman lately died: the people were assembled according to their custom, feasting and playing. A number listened attentively to our conversation for some time. Gave, in the course of the day, two hundred and twenty tracts.

21. Went to the kyoung. The head priest is about twenty-five, and appears uncommonly intelligent. Gave him some tracts, and he commenced reading them aloud; fifteen or twenty gathered around and listened. In a short time, he began to ask questions, which gave an opportunity for us to advocate the religion of Christ. He appeared very pleasant, and invited me to call at the kyoung, whenever I came to the village. Probably in this village are twelve hundred inhabitants, capable of receiving instruction, who are, without exception, in the broad road to death. O! that the Lord would open their hearts to receive the gospel.

Left this interesting village about noon. Passing up the river, saw several houses near the shore. The assistants went to them, myself not being able. They found two that appeared desirous to know the Eternal God. Arrived at Caw-saung, a village of about twenty houses. It being the time for taking in their paddy, found but very few people at home, and those few unwilling to hear any thing of the gospel. Left two assistants, and returned to Maulmein, agreeably to the advice of br'n. Judson and Osgood, to spend the Sabbath with the English church.

22. In the evening, about sixty were present at the chapel. The season was very solemn.

The spiritual state of these poor soldiers is not superior to that of the natives. Though they know of God, and the dear Redeemer, it is only to blaspheme his name, and despise his love.

23. Left Maulmein, to resume my labors among the Peguans. Arrived in the evening, at Terrinah, (Zarana?) of about two hundred houses.

Found the assistants whom I had left at Caw-saung. During my absence, they had given three hundred and fifty books. Went on shore for a few moments, gave twenty tracts, and conversed with a few individuals.

24. Conversed with a few, who seem

to be inquiring into our religion. Native assistants have often visited this village, and the people seem quite favorably disposed. If a faithful missionary, understanding the language well, could spend two or three months in this village, I believe a church of the living God would be raised up. I am at a loss to know what is my duty. To spend but *two days* in a village, I cannot visit all that are within five days' travel from Maulmein in *two years*, during the dry seasons. What impression can be made on the population of a village like *this*—twelve hundred inhabitants, in *two days*? It would, indeed, be a miracle of grace, if any should be converted unto God.

In this place, I found but one man that could read Burman—and it is only twelve miles from Maulmein—beautifully situated on the banks of the Gyieng, having a large creek running through the centre. O that the Holy Spirit may shed his benign influence on this place, to enlighten the darkened minds of its inhabitants, and lead them to the "Lamb of God, that taketh away the sin of the world." Intending to call, on my return, I left, and proceeded to Thamlah, of about fifteen houses. Arrived at eight in the evening. Went into a house, and found five persons to listen to our conversation and reading, but could prevail on but one to take a tract.

25. The few people we found to-day were universally unwilling to listen, or receive our tracts. Six priests, at the kyoung, took tracts. Two were warm advocates for Gaudama, and if they were wanting in argument, they certainly were not in vociferation. Left them, and passed on to Kahyah, a village of about one hundred houses. The people seemed terrified at my appearance, and it was impossible to make them believe that I was not their enemy. Some who took books, soon came running after us, beseeching that we would take them back. I tried to learn the cause of their fear, and one of the assistants said he had been here before, when the people appeared in the same manner, and he thought it was because we had books in our hands.

Left the place somewhat cast down, at not being able to accomplish anything for the good of the people. Arrived at Gyieng, about eight in the evening.

26. As our boat was near the kyoung, several of the priests came down to the shore, early in the morning. They were quite ready to listen to the gospel,

and asked for books; some of them came the second time and asked for *large* books. Gave them two testaments, and some copies of the Life of Christ. They were the Pgho, or, as they call themselves, Peguan Karens. Leaving two of the assistants here, to go through the village, I went, with the other assistant, to the opposite side of the river, to see a man who, I was informed, believes in the Savior. As he saw me coming up from the boat he ran to meet me, saying, "O! teacher, have you come?" I conversed with him some time. He says that he believes in the Savior. I think he has experienced the grace of God, but has yet much of the fear of man before his eyes. He says he reads in the Scriptures, and prays daily. Some of his neighbors listened to the gospel.

As there are no Peguan villages of importance on this river, above here, I concluded to turn my course down the river. Called at Gyieng. The assistants had given sixty tracts, and had found some who appeared desirous of knowing the truth.

Arrived at Cawpeen, of three hundred houses, about five, P. M. Immediately on going on shore, commenced reading the "Catechism." About thirty soon gathered around, listening to us. Gave books to as many as would receive them. Went on a little farther, and addressed two other companies of the same number as the first. Two men were very clamorous in their exclamations for Gaudama, saying, "He is the god of the whole earth," reminding me, very forcibly, of the zeal of the Ephesians for Diana. After we retired to our boats, several came, desiring books, and the assistants became very much engaged. Two men, who came after books, remained until after our evening worship closed, in which all the assistants took an active part. The villagers appear very interesting, and I can but hope that some will soon be led to the Savior of sinners.

27. Visited the kyoung; found ten or twelve priests, the eldest of whom was a Burman. He said he had a brother that was a disciple, and if he *knew* this was the true religion, he would become a disciple too, and get all his followers to be disciples. Found others that appeared to be highly interested. Gave a hundred tracts. Feel much encouraged to hope the truth will take effect. I am able to say but little; but my being with the assistants, commands the attention of the people, and gives them an opportunity of plead-

ing the cause of Christ to many more than would otherwise listen; for as soon as the people hear me speak in their language, they cry out to each other, "O come, and listen—He *speaks Peguan. Come.*" This is a most delightful village, situated on a creek tributary to the Gyieng. I should be extremely happy, if I had the language, to spend here several months. Probably there are fifteen or sixteen hundred inhabitants—all destitute of the gospel, and also of any one to guide them in the way to heaven. Surely the "harvest is great, and the laborers are few."

Left Cawpeen, and soon came to Damatha, of about sixty houses. There was hardly a man in the village, all being absent in their rice fields. Gave a few tracts, and left. As I had but one more day before the Sabbath, I concluded to pass by Terrinah, and spend the morrow at Cawthlah, a village which I had not yet visited. Arrived here quite late in the evening.

28. Went out into the village. It is pleasantly situated on a small river, upon both banks. On one side, there is a house for evil spirits, near every dwelling; and some have two. I find the Peguans are all very much given to the worship of evil spirits. In this particular, they differ from the Burmans. Found some that appeared interested in what we told them about the gospel. As the tide was favorable for going to Maulmein, we left Cawthlah, and arrived at Maulmein at 3½, P. M. Towards evening, Mrs. H. and myself walked out, taking with us a bundle of Peguan tracts. Commenced conversation at one place, and soon forty or fifty gathered around, all seeming astonished and delighted, that we could *lisp* a little in their native language. One old man, of about sixty, appeared quite overcome with joy, and as soon as I had ceased speaking, exclaimed, "I am not a little happy to hear you speak in Peguan," and putting his hand upon us, said, "You are my friends; I have been worshipping idols, pagodas, priests and evil spirits, all my life; you say there is an Eternal God, and that we ought to worship him only; if this is true, I desire to know it, and I will worship him." This was said in a most affecting manner, and deeply interested us in the case of the old man; and caused us to rejoice, that even with a stammering tongue, we were permitted to tell these poor darkened heathen of Jesus Christ, the Savior of sinners.

(To be continued.)



**Karens.**

In our last annual report, it was mentioned that Miss Macomber had been designated to labor among the Pgho Karens. The following communications give an account of her location and success at Dong Yahn. The first is from Mr. Osgood, who accompanied Miss Macomber on her departure from Maulmein, near the close of 1836.

EXTRACTS FROM A LETTER OF MR.  
OSGOOD.

We ascended the Salwen river about twenty-five miles, and slept in our boats the first night. On the morning of the next day, Dec. 20, we procured a guide, and proceeded over land, following the line of the Zuagaben mountains, to the house of one of the chiefs, about ten miles. The chief, and most of the inhabitants, were absent, attending the burning of a Burman priest. I immediately despatched a messenger for him, and, in the mean time, took up lodgings in his house, to wait his return. Two or three men, and several females and children, spent the greater part of the afternoon and evening with us, hearing sr. M. read from the books which have already been written in their language. We, however, soon found that we had arrived in a most unpropitious time, for almost every man in the vicinity was in a state of beastly intoxication.

On the morning of the 21st, as the chief did not arrive, we concluded to return about half way to the river, with a view to exploring the country, and in hopes of meeting the chief on his return, and holding a conference with him, and several other principal men, relative to the objects of the mission. Having proceeded as far as we intended, and waited some time in vain for his arrival, I concluded to go in person, and endeavor to prevail upon him to return, as my business would not allow of protracted absence from home. On arriving at the place of the feast, we found a large concourse of people, consisting of Lurmans, Peguans, Karens, and Young-thoos, who were assembled upon an extensive plain, to pay the last tribute of respect to a Burman priest, that had been some months dead, and was now to be burned. The body was mounted upon an immensely large car, decorated according to Burman custom, to which were attached ropes, made of grass, three or four hundred feet long. With these, the car was drawn about

the plain, levelling, in its course, every obstacle.

After some little search, we found the chief men, the objects of our pursuit; but so completely drunk, that all attempts to induce them to return with us, were entirely fruitless. We immediately returned to the house of the chief, where we had lodged the previous night. In the evening, the chief returned, but so intoxicated, as to be entirely unfit for business.

We rose early on the morning of the 22d, to take advantage of the effect of the night's rest upon our host, and obtained the privilege of a few minutes' conversation. He gave us permission to build in any place we saw fit to select; but before I had fixed upon a place he was again missing. After selecting a place, and making the necessary preparations for building, I prepared to return to Maulmein. Until this time our dear sister Macomber had borne the trials of the journey, and the prospect of being left alone, without the least appearance of shrinking; but when the moment of separation came, the thought of being left, without a friend, in the midst of a drunken people, and even in the house of a man completely besotted with ardent spirits, and at a distance of thirty miles, or more, from any civilized society, with scarcely a sufficient knowledge of the language to make known her wants,—was too much for the delicate feelings of a female to endure, and she could only give vent to the emotions of her heart, by a flood of tears. She soon, however, recovered her self-possession, and resolved to cast herself upon the merciful protection of her Heavenly Father, and to pursue what seemed to her to be the path of duty.

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EXTRACTS FROM A LETTER OF MISS  
MACOMBER, DATED DONG-YAHN, APRIL  
15, 1837.

*Baptisms at Dong-Yahn.*

A line to you the last of December left me at this place, in the house of a Karen chief, waiting the building of my own, and giving what little religious instruction my knowledge of the language would admit. I have now the happiness to inform you that the excitement, which I then attributed wholly to novelty, proved to be a gracious influence of the Holy Spirit. A number of these poor dark heathen, who were then bound in Satan's double chain, (idolatry and drunkenness,) have been liberated



and brought into the glorious liberty of the gospel of Christ, and are now rejoicing in hope of the glory of God. Ten have been baptized, four men and six women, and a number of others, I trust, will ere long seek the blessed privilege. Many are still inquiring, and some, I trust, earnestly seeking. But many are opposing, reviling, and persecuting; and a few are indifferent and unconcerned.

The progress of the work has been deeply interesting to all who have been acquainted with it, and particularly so to myself. Never were the power and mercy of God more manifestly displayed, and never did his saving grace shine through a more feeble instrumentality. But God can work according to his will; and blessed be his name,—the heathen shall be given to his Son.

Our first baptism was on the 12th of January. Chung-pai, a man rather advanced in years, but of a sound good mind, and who has thus far manifested a most devoted spirit,—had from the first listened with uncommon interest; and I think I shall never forget the sensations it gave me, when he would come and sit down by me, and, with a countenance which bespoke a soul awakened to the interest of eternal realities, would ask—"What is it to believe? What can I do to believe? I want to escape hell and obtain heaven. I wish to trust in Jesus Christ. What shall I do?" O what would I have given in that moment for an easy use of the language;—but I said what I could, and the Spirit taught him as man could not.

On the 21st of January, br. Osgood came up again, and had the happiness to baptize six more, viz. Ah-wah,\* and wife, Bah-mee and wife, and Ko-pee and wife: and Mr. Judson baptized three of the chief's daughters on the 16th of March, one only about twelve years old. All gave good evidence of a gracious change, and have since manifested a growing devotion to the cause. A number of others, of the chief's children, I trust, have been made partakers of divine grace, and will ere long enter the visible church. One of those baptized, was married, and although her husband made no objections to her baptism, yet he immediately left her. She has two young children, whom her father has added to his eleven, and it is truly interesting, to see the care which

he personally takes of them. Bah-mee has also been turned off by his widowed mother, without a spoonful of rice for his family, (wife and two children,) and yet I hear not a hard or murmuring word. They seem to take it as a thing of course, that if they *will* be disciples, they must suffer persecution. When I consider these, and many other things which these dear Christians meet with, I cannot but admire the power of divine grace, and find new cause to bless God, for light and civilization.

The men baptized, all, expressed a great desire to devote their future lives to the service of God, in making known his great salvation to those who were ignorant of it. They have uniformly manifested the same spirit ever since, and have been very useful, so far as they knew. I have spared no pains in giving them every opportunity in my power, for religious instruction, and their progress has been truly pleasing. The chief and Bah-mee both read Péguan well, and Burman some, and have now learned to read and write their own language. The former is about forty, of respectable talents and considerable influence. Bah-mee, who I think is an uncommonly able man, is about thirty—was in the priests' office three years, but left them some years ago, and when I came here, was fast pursuing the drunkard's road with all the others. Ko-pee is but little over twenty, but has a wife and two children. He knows nothing of letters, but possesses a quick, discerning mind, and a lovely disposition. He is learning to read, and I am making great efforts to have the old man (Chaung-pau) learn to read. I hope to get them all to Maulmein during the rains, that they may have better advantages for religious instruction, and that those who can, may get a good knowledge of Burman books. They all understand considerable of the language, and it will be long, before there will be books to any extent in their own. It has all the time seemed to me, an indication of designs of great mercy towards this people, that men of such qualifications should be called just at the commencement of labors amongst them; and I trust that God will so direct, that they may accomplish much for the salvation of their countrymen, and the glory of His name.

I have had two or three Burman assistants constantly, who not only go out in the vicinity, accompanied by some of the Karens, and preach daily, but make excursions of four or five

\* The Karen chief, in whose house Miss Macomber resided.

days in the villages, amongst the mountains, preaching the gospel to Tounghthos, Peguans, or Burmans, as they happen to meet with them. I have made it my principal business, to go with some of them, so that I have visited all the families, within six or seven miles, once or more. I trust that these labors, though feeble, have not been in vain. I can speak but little of the language; but, keeping a Karen with me, who is accustomed to my broken speech, I give him ideas, which he explains; and have been comforted and happy in the work, though attended with much fatigue and exposure.

These things have not gone forward without opposition, as you will readily suppose. Besides all that would be expected from a numerous and deeply interested priesthood, we have had the fierce and violent opposition of a young prophet, who started up just before my arrival, and is located about a mile from me. He renounces a little of Buddhism, and adds some other things—is unlettered, and of no marked character, and yet he has many very devoted adherents. It is believed, however, by the best judges, that he will be of short continuance. He effectually evades every effort to make him hear the gospel. His followers do not permit us to ascend their ladder into the house, and I have been out, sometimes, two or three days in succession, and have not been permitted to enter more than ten or twelve houses. It was fatiguing and painful to be exposed to the sun, or hot air so long, and to find a seat as I could on the ground, but I was never comfortless or unhappy, assured that I was going at the bidding of Him, who exposed his life unto death, for a guilty world.

We have had morning and evening worship from the first, and four or five exercises on the Sabbath; usually in Peguan, interpreted into Karen. I often ask questions at the close. A school has been sustained by my teacher, who, though very incompetent, has done pretty well. We have but about a dozen scholars, as none will come who are opposed to us.

Miss Macomber having removed to Maulmein on the 1st of May, in prospect of "the rains," writes, May 9th, as follows:

I left two Burman assistants to preach, and Telaw to teach the school. Bahmee and family, and Kopee are here. The others were not quite ready, but will, I trust, be induced to come, when

they learn how well these are doing. They attend to Karen in the fore part of the day, and, in the afternoon, to Burman. Yesterday, a number of chiefs were down, to pay their taxes. I collected them together, and Mr. Judson spent some time in giving them religious instruction, which I trust will not be lost.

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## Chinese.

### JOURNAL OF MR. DEAN AT BANGKOK.

(Continued from p. 202, vol. 17.)

Nov. 13, 1836. Sabbath. During the last fortnight, I have been annoyed by the gratuitous services of an old Chinaman as an assistant teacher. After giving him repeated hints, that I could dispense with his services, he somewhat interrupted our religious exercises this morning, by his well-intended efforts to aid me in explaining the scriptures. He was once a man of letters, and a man of business, but now he is neither, in consequence of a confirmed habit of opium smoking. To this class of men, I have but little hope of doing good, while to countenance them in any way, would be to diminish my influence as a religious teacher, and drive others of a more hopeful character from our religious assemblies.

20. Sabbath. Our assembly numbered less to-day than usual, but there were several men of intelligence present, who listened with attention.

30. I was called to-day to see a Chinaman, who fell from the mast of a junk, and broke his leg and fractured his skull. After trying in vain to resuscitate the dying man, I endeavored to direct the attention of the by-standers to the necessity of being prepared for an unexpected death. But they appeared quite indifferent to the subject, and though they were ready to do all they could for their companion while living, when he ceased to breathe they threw a blanket over him, to hide him from their sight, and spoke of his death with as much levity as if he had been a brute. After returning to my house, one of the men of the compound came up, and said that the dead man "*had gone up to heaven.*"

Dec. 3. While attending to the sick this afternoon, I received a letter which I here enclose, of which the following is a

## Translation.

"Having a desire, I have written these ten stanzas of four character verse, to present to the respected American teacher, who leads ignorant men to ford the dangerous stream, by preaching the new doctrine of Jesus Christ, who bestows mercy upon those in trouble. I also extol the medicine which seems to possess a divine efficacy, and I extol the teacher who diligently instructs poor Chinamen like myself, and distributes books which state in order the end of the righteous and the wicked, and all this without price, not coveting money; and his fame is widely spread abroad among the common people. May the God of heaven protect and bless him till the last day, while he lives here in Siam under the dispensation of his majesty the king. Do not reject this on account of my vulgar language.

"This is respectfully presented by a poor man of the Ho-ki-an province, who now lives in the jungle of Siam."

The above is from a man who has for the last two weeks visited us for medicine, and may serve as a specimen of their complimentary notes, without affording us any evidence of a reformation of character.

4. The weather being quite cool to-day, I went out after Chinese worship, and distributed books among ten or twelve families living in the Chinese gardens. One man inquired if it were not the *worship day*, and whether it were proper for me to go about on that day, distributing books. I replied that I came here to teach men the doctrine of Jesus Christ, and that it was proper to do this on the *worship day*, and if he would not come to my house to learn it, I must go to his.

5. We observed the monthly concert of prayer to-day, with the two remaining members of the Chinese church, who are still willing to be recognized as the worshippers of Jesus Christ. There was nothing of peculiar interest in relation to the occasion, and the present appearances look much like a speedy extinction of the visible church here. Still our desires are unto the God of power and mercy, and we hope that soon this germ of Christianity may spring up and flourish.

This evening I had the pleasure of presenting to Kun Sit and prince Chow Fai a copy of the Ten Commandments, in English, (printed at our press,) with which they appeared much pleased. They both read English with considerable readiness.

6. After giving a Christian book to a sick man, who visited us to-day for the first time, he inquired with earnestness whether the book would inform him how he might recover from his disease. I told him that the book would inform him what was the cause of all disease, and how he might escape all sickness and pain in a future world. He seemed to receive the book with a determination to read and understand its contents.

We are now enjoying much, a little cool weather,—thermometer to-day at six o'clock A. M., 62°, at twelve o'clock M., 75°, at seven o'clock P. M., 72°. This is the coldest day I have experienced in Bangkok.

*Spiritual Dangers of Missionaries—Case of Bun-Tai.*

7. At our weekly meeting this evening for religious conversation and prayer, the br'n and sisters of both societies, as usual, being present, some of the dangers to which we are exposed as Christians, and as missionaries, were mentioned. Among others, allusion was made to the danger of abridging our devotional exercises; of becoming indolent, from the influence of the climate, and out of regard to health; of treating the heathen in their degradation with contempt, and of paying too much deference to those in authority; of neglecting to love each other as brethren; of yielding to the peculiar temptations to indulge a petulant spirit; of allowing our efforts for the salvation of the heathen to remain stationary, while our knowledge of their language, and other facilities for doing them good, are progressing; of neglecting to make a due improvement of the mercies as well as the afflictions of God's providence; and of forgetting the feelings, with which we first dedicated ourselves to the service of God among the heathen. The season was one of interest, and I trust will be profitable to us all. I feel a resolution, with divine aid, after seeing to some extent my deficiencies, to strive for a reformation of life. I see the need of much care, lest the duties in which it is my pleasure to engage, should rob me of the spirit of religious enjoyment.

11. Sabbath. In connexion with our usual exercises this morning, I enjoyed the pleasure of listening to a few remarks from br. Reed, in Chinese, to the little assembly, as his first effort at public speaking to the heathen. It is encouraging to enjoy the presence and



co-operation of one engaged in the same department of labor; but we still need many more. We had a full assembly this morning, though, in consequence of the high tide, the water was six or eight inches deep in the street. After worship, one man (not a member of the church.) said to me, that he was to leave for the jungle, where he must remain for several weeks, and as it would be impossible for him to return here every worship-day, he wished to know if God would accept his worship in the jungle, and how he must spend his Sabbaths. This, coming from a man with whom I was but little acquainted, interested me; and after receiving a portion of scripture to read on the Sabbath, with some directions about the manner of spending the day in the jungle, he left, saying, that he would call again on his return to the city. May the Lord God meet him in the jungle, and make him one of his children. We have many evidences of the spread of light in this dark land, and while the little church seems to languish, many around us are beginning to think on the subject of Christianity. We want more faith, connected with our prayers and labors for the heathen. Some Chinese were present to-day who read Siamese, and received joyfully some Siamese tracts, which have just been printed at our press.

15. After repeated efforts to gain an interview with Bun-Tai, I have to-day sent him a letter, requesting him to write an answer, or come and see me.

16. A junk from Aw-Mung, (China,) arrived to-day, and reports the death of the Emperor, and a scarcity of rice in the empire. The captain of the junk immediately commenced informing me that a *foreigner*, a term including English, Americans, &c., had taken advantage of him in business, while in China, and that all foreigners were very bad men, and he wished to have nothing to do with them. I asked him if it would be proper for me to accuse him of being a very bad man, because a Chinaman had at some time injured me? He made little reply, but afterwards answered my questions civilly, though rather coldly.

17. Having occasion, to-day, to ask a small favor of a Chinaman of some wealth and distinction, according to the customs of the country I sent him a present, which consisted of an entire copy of the Sacred Scriptures in Chinese, and a sheet, containing the Ten Commandments. The old gentleman being in better humor than the man I

visited yesterday, received the present very kindly, and sent me his thanks with an expression, that the "foreigners were all very good men."

18. Sabbath. But few were present at worship this morning,—the subject of remark was the last judgment. Br. Johnson,\* has recently opened a dispensary between this, and the great bazaar, the residence of most of the Chinese, which has somewhat diminished our number of patients, and consequently lessened the number of attendants on the Sabbath.

23. I received to-day a letter from Bun-Tai, in answer to one I sent him a few days since, as noticed above. We were glad to find access to his mind in any way, but it was painful to find so little in his feelings, of the temper of Christ. He remarks, in reply to the expression in my letter, 'I am afraid that by fearing man you will incur the displeasure of Jesus Christ,'—"If you are not afraid of man, I would advise you to return immediately to America, and bring a company of soldiers, and take the kingdom; then you can be king, and we will be your slaves; but we are now subjects of the king, and therefore cannot follow you." As a reason for not coming to meeting, he refers to our company, saying that when he came here to meeting, but a part of the missionaries attended, (as though he did not know that but a part of the missionaries were attending to the Chinese language, and that they all attended English worship two or three times per week.) He closes by exhorting me to repentance, and a reference to Titus iii. 1; and Mat. vii. 1-5.

We still feel determined to do all that kindness, long-suffering and persevering effort will accomplish, for his restoration. It is exceedingly afflicting to us, to see him in his present state of mind, and know that he is doing so much against the interest of the cause of Christ, among his former associates. In view of this case, I have had some new thoughts in relation to a missionary's responsibilities, which with human strength are unsustainable, while I hope it may yield the peaceable fruits of righteousness to those who are exercised thereby. I am encouraged with an assurance of your prayers, in this, and every other trial, and hope for needful wisdom and grace from above, for all occasions.

\* Missionary A. B. C. F. M.



*Proposed version of the Gospel by John.*

24. In accordance with the advice of my brethren here, I have thought of preparing in Chinese, a version of the gospel by John, with a brief introduction, and some marginal notes and explanations. I have somewhat examined the translations by Marshman, Morrison, Medhurst and Gutzlaff, but find that the Chinese, being unacquainted with scripture truth, fail of receiving, from the best translation, any correct idea concerning many passages of scripture, without some explanation. It is customary, in Chinese classical books, to introduce notes in the margin, explanatory of the text, so that in relation to execution and its acceptance among the people, the plan would be practicable, while by a brief note or two on a page, the whole might be rendered intelligible. I think that, even with an imperfect knowledge of the language, and without any pretensions to skill in translation, with the three versions above alluded to, and the aid of a native teacher, some improvements may be made upon either of the above translations. I suggest this subject now, that we may have as early as possible, an expression of the wishes and designs of the Board, in relation to the Chinese scriptures. I am induced to think it my duty to do any thing in this way, only for the want of some one better prepared for the work, and the conviction that a revision is necessary before we commence printing.

**Cherokees.**

EXTRACTS FROM A LETTER OF MR. JONES, DATED NEAR COLUMBUS, MISSISSIPPI, NOV. 30, 1837.

The Cherokees, as you have probably learned from the papers, have become mediators between the United States and the Seminole Indians. This being a business of great importance and delicacy, the principal chief wished br. Bushyhead to make one of a deputation, which he appointed to accompany the special agent of the United States. Br. Bushyhead accepted the appointment, from a sense of duty; in the hope of putting a stop to the effusion of blood, and from knowing it to be important to have a good interpreter, as they would probably have to talk to the Seminoles through the medium of a Creek interpreter, who speaks Cherokee but no

English, and part of the Cherokee deputation speak Cherokee only.

He is accompanied by the fervent prayers of the pious Cherokees for his safety, and for the discovery of some channel through which the precious word of life may be conveyed to their Seminole brethren. He will return without delay, when the work of his mission is accomplished, to resume his labors in his native country, where the field is truly white unto the harvest.

*General state of the Mission—Baptisms—Call for books.*

The attention of the Cherokees to the gospel, still continues, and is extending, notwithstanding all existing obstacles. Several of the missionaries have become discouraged, and removed away, or are preparing to do so, under the impression that no good can be done, in the present distracted state of the country. By what means they have come to this conclusion, I am not able to say. My own impressions are the very reverse of discouragement. To me, it appears that the indications of Providence are clearly in favor of continued and augmented exertions. For, certainly, the labor bestowed in connexion with this mission has been signally blessed to the conversion of sinners, and the establishment of believers in the most holy faith of the gospel.

Br. Beaver has just given me an account of a tour through our lower range of preaching places. The congregations were large and attentive. He went to two new places, where the people attended well and would be glad to have our visits repeated. On Sabbath last, Nov. 26, br. Wickliffe met him, by appointment, at Deganeetla, to administer the sacrament of the Lord's Supper. One man and three women were baptized. They had a profitable meeting.

Br. Wickliffe also baptized three persons at Taquohee, some time before the meeting at Galaneye, which, I believe, has not been mentioned in any communication to the Board.

Next week, with Divine permission, I purpose starting on the route which br. Beaver has just concluded, and he is going to visit the mountains, at the same time.

P. S. Dec. 1. We have cause for unfeigned thankfulness to Him who rules the destinies of nations, that there are indications that the protracted distresses of the Cherokees will be brought to an amicable termination. We are

in daily expectation of some specific information on the subject. The last arrivals brought intelligence, that a friendly, confidential discussion was in progress. It was thought, the basis of a treaty would be agreed upon, which would be satisfactory to the Cherokees. Whenever that desirable event may take place, I hope we shall be in a condition to prosecute the objects of our mission with increased vigor, and be prepared to improve any new facilities which may become available. In the event of the Cherokees ceding the Georgia part of the nation, there will be a great influx of people into the territory which may be retained, and the centre of the population will be changed. It will then be a question where our principal station can be located to the greatest advantage, and whether any modification in our mode of operations might be expedient.

There are several hundred Creek, or Muskogee, refugees in this country, to whom we could easily gain access. If there are any books in that language at your disposal, I should be glad to have some of them, and we would try to do something for those poor destitute creatures, who have been treated with so much wanton cruelty.

THE CHEROKEE BOOKS ARE ENTIRELY EXHAUSTED, and the DEMAND for them is INCREASINGLY URGENT.

### Shawanoes.

#### EXTRACTS FROM MR. ROLLIN'S JOURNAL.

(Continued from p. 22.)

Sept. 3. Rode to an Indian settlement, twelve or fourteen miles from the mission-house, with the intention of holding a meeting; but the death of a boy the day before, and the sickness of two others in the neighborhood, prevented; as the Shawanoes do not admit a stranger into their houses, when any of the inmates are considered dangerously ill.

10. Five Indians attended worship at the mission-house.

24. To-day br. Meeker delivered a discourse to a company of twelve, whites and Indians, after which br. Cusick, a Tuscarora from the state of New York, preached from the words, "Fear not, little flock," &c. It was an interesting season. At the close, a Shawanoe man manifested a determination

to attend our meetings, and a desire to unite with the church.

Oct. 1. Mr. Fleming, missionary of the American Board, preached. The Shawanoe man mentioned the 24th, with his oldest son was present. Both expressed a desire to unite with the church, and the old man requested, in behalf of himself and family, to be taught to read in their own language.

#### *Journey to the Creek Country—Death of Mrs. Davis.*

3. Took leave of my family, and started for the Creek country, in company with Mr. Fleming. Stopped the first night at a house, the inmates of which were extremely ignorant; not one of them could read, from the father, down to the youngest of six children. Here, thought I, in the "far west," is a field already white. Who will enter in, and reap?

5. Arrived at Harmony. Here, about fifteen years ago, missionary efforts were commenced on a large scale, for the benefit of the Osages. Labors have of late been suspended. At this place, I was introduced to Mr. Requa, the last of many missionaries who have left these degraded sons of the forest. The Osages have recently been very abusive, and Mr. Requa has concluded to quit their country, after a service of about sixteen years. There is now no missionary among this people, and their prospects, for time and eternity, are indeed gloomy.

8. Yesterday, after a journey of more than forty miles, over one continued prairie, stopped at a house on one of the branches of the Neosho or Grand river. After ascertaining that we were ministers, the family resolved to communicate the fact to the neighborhood, for the purpose of collecting them together, for meeting. Accordingly, to-day, (it being Lord's-day,) ten or twelve assembled, and were very attentive to the word preached.

13. Reached Fort Gibson, and, after an introduction, was politely furnished with a note favoring my visit among the Creeks, by Gen. Sanford, Creek Agent.

14. Entered the Creek nation. Visited several of the brethren and friends, and proposed a meeting the next day, at the house where we had been wont to offer prayer and praise.

15. Lord's-day. More than fifty assembled to worship God—all were very attentive. In the after part of the day, rode four miles, and preached to a company of more than thirty.

19. Since the Sabbath, have spent the time in visiting from house to house, speaking of the things of the kingdom of God, and praying with different families. To-day, had the happiness to meet with br. Davis. He has been called to drink deeply of the cup of affliction. He has been sick—his children are sick—and his dear wife is *dead*. She died some two months since—died happy, without a struggle or a groan. Her hope of heaven was an anchor to her soul, even in the trying hour—the last sound she lisped on earth was, 'Jesus.' The Lord has sustained and comforted br. Davis through all, and he is sweetly resigned.

#### *State of the Creek Church.*

21. Church meeting. More than thirty of the members met. Some have wandered from the narrow way. Suspended one—others were reclaimed, being apparently humbled, confessing and desiring to forsake their sins. Others, like good soldiers of the cross, have stood firm during their fiery trial—the flood of whiskey, which is inundating the land, they have not tasted, notwithstanding every effort has been made, to draw them into the whirlpool of intemperance.

22. Lord's-day. More than one hundred assembled at the house of prayer, and listened with deep interest to the word preached. Near the close of the second service, the tear was seen starting from many eyes: the place was truly solemn.

24. Met with br. Kellam, and assisted him in taking possession of the mission buildings. May the Lord continue to smile on him, and his dear family, and make them an abundant blessing to the suffering people among whom they have come to sojourn.

*Creek Council—Mr. Rollin's return to the station objected to—Shawano.*

25. To-day the chiefs and Indians, being in council assembled, desired me to attend. To them I stated briefly the object of my visit to their country, and requested to know if they wished my return. Rolly Mcintosh replied. He stated, in the presence of their *Agent*, "that they had nothing against me; but as I had removed from the nation, by the direction of Capt. Armstrong, I had better stay out." This decision was evidently obtained through a foreign influence, which is decidedly opposed to missionary effort.

26. Left the Creek nation, probably

no more to return. Although the uniform expression of Christian friends here, is, "Come back," yet, taking all circumstances into the account, it is clear that it will not be my duty to remove hither again with my family. Turned my face homeward.

29. Spent the Sabbath in the Quapaw nation—preached to a company of twelve or fourteen, including whites, Senecas, and Quapaws.

Nov. 4. Arrived home—found my dear family well. I would acknowledge with sincere gratitude the loving kindness of the Lord, which we have richly experienced. A special Providence has guided, sustained, protected, and comforted me, during this journey and visit. Blessed be His holy name, and let the whole earth be filled with His glory.

18. As it respects a foreign influence which is exerted against missionary operations among the Creeks, without doubt there is more or less personal enmity towards me. As it relates to my health, although it is comparatively good, it is not firm. Since my return I have had the *third day* fever and ague—and Mrs. Rollin has not enjoyed good health for several months past. She thinks her health would be an objection to our return.

Yet the missionary work to us never appeared more desirable. The thought of being considered "Jesus Christ's man," among the poor Indians, filled my mind with emotions too big for utterance. Among them would I live, among them would I die—yet in this important matter I would be careful to listen to the word, the Spirit, and the providence of God. If we are to enjoy health at any of the stations among the Indians, we are satisfied we can enjoy it here. And a missionary at this station, with a knowledge of the Shawano language, and the blessing of Jesus, might do great good.

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#### Otoes.

EXTRACT FROM A LETTER OF DR. E. JAMES, DATED BELLEVUE, UPPER MISSOURI, AUG. 21, 1837.

Dr. James formerly resided at Sault de Ste. Marie, and is author of the Ojibwa translation of the New Testament, now in course of revision by Mr. Cameron.

I have just returned from the Otoe mission, where I had the pleasure to



spend the last Sabbath with Mr. and Mrs. Merrill, and Mrs. Curtiss, of the Omaha mission, whose husband is absent at his station, erecting buildings. A few other Christian friends were present, and to me it was not a little gratifying to hear, for the first time, the truths of the gospel proclaimed in the language of these cruel and barbarous tribes.

The Otoe, as you are aware, is a branch from the same stock with the Winnebago, the Sioux, and the few other north-western tribes, who have retained the power, and have at present the disposition, to make themselves formidable to the whites. The languages of these tribes are harsh, dissonant, and guttural, and, Mr. Merrill thinks, radically unlike those of the Ojibwa stock. The Otoes call the Supreme Being, Wakhoutah; and such is their deplorable ignorance of his character and attributes, that, in a severe thunder-storm, that happened here the other day, they said, "he has become angry," and discharged their guns to drive him away.

Many of the Otoes are now absent on their buffalo hunt. Of the few that remain in the village, they are the young men, principally, who repair to the mission-house, to be instructed in reading and singing; but on the Sabbath, the chief as well as some of the older men and the women were present. The mission family, at the time of my arrival, I found a little disheartened, on account of rumors from a trading station not far distant, importing that efforts had been made by the traders, to prejudice the Indians against the mission, and against those measures of the government which are intended to induce the Indians to adopt a settled agricultural life. The Otoes have not behaved well, of late, and since the murder of their late principal chief, [the Ietan,] they have been divided in councils. The arrival of the Putawatomes, takes from them their best hunting-grounds for elk and deer, and their own indiscretion seems likely to bring upon them the hostility of their powerful neighbors, the Pawnees. These circumstances, and whatever else may tend to turn them from the chase, and emancipate them from the bondage of the fur trade, will favor missionary operations among them; and now that Mr. Merrill is able to speak to them in their own tongue, without an interpreter, and that they have begun to sing understandingly hymns embracing some of the great truths of Christianity,

we may, I think, confidently hope that the time is not distant, when the rewards of faithful labor in this part of the vineyard shall be seen.

There was a time in the history of the mission at Sault Ste. Marie, when the aspect of things there, was much like what we now see at the Otoe station. The common field, containing about 130 acres of choice prairie land, broke last year, is mostly covered with good crops of corn, pumpkins, and squashes, planted and hoed by the Indians; and they have probably as much more in little patches about the creeks and ravines. Their country is admirably adapted to corn and grass, while the islands of the Platte afford cedar, [*Thuja occidentalis*,] of which the inner walls of their turf-built lodges are made, cotton-wood, and some other valuable kinds of timber. Garden vegetables, of all kinds, and all cultivated fruits, are or may be produced in the greatest abundance and the highest perfection, while a salubrious climate invites to industry, and the enjoyment of its ample rewards.

### Baptist (Eng.) Missionary Society.

It is doubtless known to many of our readers, that the Rev. W. H. Pearce, a missionary of this Society, at Calcutta, was obliged by ill health to return to England, in the former part of 1837, after a residence in India of nineteen years. From a statement recently made by him, relative to the late sphere of his labors, we make the following extracts:—

#### *Result of Missionary labor in India.*

The result of missionary labor in India, though it has confessedly been trying to the faith of the church, has by no means been so discouraging as is frequently supposed. The apparent as well as the real success has been increasing every year. Not to instance Trinevelly, Travancore, and Ceylon, encouraging stations of other denominations, I may refer, in illustration of this remark, to the experience of my missionary associates in Calcutta. In the year 1817, five European brethren, (whom I joined in 1818,) formed a union for the more effectual prosecution of their important duties in that city and neighborhood. From that time to the present, other associates have joined us; but never more than sufficient to make up our previous losses by death or other causes. The number of European missionaries has been equal; but has their success, during the same period, been always



the same? Far from it. If we divide the years which elapsed from December, 1817, to December, 1836, into three equal periods, we find the following result:—Up to the middle of the year 1824, when our beloved fellow-laborer, Mr. E. Carey, was compelled, through ill health, to leave India, we were privileged to baptize only *four* natives, and, including their families, and inquirers, the total number of professing Christians in connexion with us, was but *ten*. During the next period, the number baptized was increased to *thirty-six*, and of professing Christians to *one hundred and eighty*; while from 1831 to December, 1836, when I left India, the number baptized was *one hundred and twenty*, and of those who had renounced idolatry, and regularly attended Christian worship, nearly *five hundred*—several of whom stood proposed for baptism. The apparently unsuccessful labors of the first period produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase, each year, is now equal to what it was during the first ten or twelve, and through the ripening influence of past labors, as well as of present efforts, and, above all, the increasing number and higher qualifications of the native preachers who are rising around us, there is every reason to hope that the progress of the mission, with the same number of European laborers, will very soon be equal, in one year, to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despair of the conversion of India. In so large a country, extensive and lengthened labor will of course be necessary in laying the foundation of the Christian temple; but in due time it certainly will arise, and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which it may have required.

Mr. Pearce next mentions the circumstances of the missionaries, especially in Calcutta and its neighborhood, and the critical state of the native population, showing the

*Necessity of an increase of Missionaries, and of more extended efforts.*

The brethren designated by the term, "Calcutta Brethren," do not all reside in Calcutta, nor are their exertions at all confined to that vast metropolis, and its immediate neighborhood. Messrs. Yates, Penney, and myself resided to the south-east of the city; Mr. Campiet one mile, and Mr. Ellis four miles distant to the north, all on the same side of the river Hughli; while Mr. G. Pearce occupied a station at Sibpur, two miles to the west of us, and Mr. Thomas another at Salkiya, further distant from us to the north-west. Besides this, the exer-

tions of the brethren have been long extended to the stations of Lakhyantipur, and Khari, thirty-five and fifty miles to the south of the city, where one of them would gladly reside, did not experience and medical advice lead to the conclusion that such a step would soon be fatal to European health.

At the end of last year, they had under their pastoral care distinct *churches of native brethren* in Calcutta, Chitpur, and Haurah, as well as at Lakhyantipur and Khari.

They were occupied in *daily services to the heathen*, in the native languages, in Calcutta and its vicinity, as well as at fairs, markets, and other assemblies, held at numerous villages near our distant country stations.

They had under their care two most promising *boarding-schools*, on the plan of the American brethren at Ceylon, containing respectively nearly fifty boys and forty girls, all the children of native Christians, who are boarded and clothed, as well as educated, at the Institution.

They superintended a very flourishing *seminary for Hindu youth*, in which there were no less than two hundred and fifty boys and young men, receiving an excellent education in English, as well as Bengali.

They had also under instruction two distinct classes of catechists, *as students for the native ministry*; some, converted in middle life, who are diligently instructed in their own language; and others, pious youths who have been educated at the boarding-school in English, and are afterwards supplied with additional instruction on theological subjects. The first class are designed for usefulness in villages, and among the great mass of the population; while the latter will be prepared to labor, and defend the truth, if necessary, in the city, among the better educated part of their countrymen. Both classes, of course, are instructed to preach fluently in Bengali.

The efforts of the brethren in the *translation of the Scriptures* are important and responsible. Missionaries of all denominations have adopted their version of the Bengali Testament, and have affectionately urged them to further exertions in this department; and they have now to carry through the press a new version of the Old Testament, just translated, and are pledged to the publication, as soon as possible, of the whole Scriptures, with marginal references, in the same language. They are also preparing a version of the New Testament in Sanscrit, the learned language of the Hindus—and in Hindustani, the dialect most extensively spoken by the Mohammedans, throughout Hindustan.

Anxious to aid the usefulness of the Religious Tract Society, and the American

Sunday School Union, they are engaged in *translating and carrying through the press, various tracts and larger religious works*, to be printed at the expense of those excellent institutions.

In addition to the above, the brethren have the management of a large *printing office*, in which upwards of a hundred persons are employed in casting types, and in printing and binding useful and religious works, in various languages. At this establishment thousands of gospels, and above two hundred thousand tracts and school-books, have been lately printed every year; and by means of its labors considerable pecuniary aid is afforded to the benevolent operations of the mission.

Nor do the Calcutta brethren alone require assistance. Mr. Leslie, the devoted missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bhagalpur Hills, and is desirous to have an associate at Monghyr, who, during his visits to these people, may pay attention to his native church. This would allow Mr. Leslie to spend the cold season among the Hill people; whom he considers, like the Karens of Burmah, "a people prepared for the Lord;" and furnish the means of instructing at Monghyr some of their youth, who might as school-masters, (and native preachers if converted,) be diffusing a knowledge of the Gospel among their countrymen during the other parts of the year, when their climate would be fatal to a European.

It is also highly important for the Society to establish a well-supported station in the *upper provinces of India*. It has, throughout this vast district, only three missionaries, each occupying a distinct station, and having, therefore, little or no support from his brethren. Each one has also the care of an English church and congregation, which, however contributive to general usefulness, must necessarily divert much time and attention from native work. The light diffused among the heathen by a single missionary, in such circumstances, is almost lost in the surrounding darkness, and on his death or removal by sickness, is often entirely extinguished.

I must add, that the peculiar circumstances, in which the native population are at this moment placed, demand prompt and extended efforts for their salvation.

It is evident, to all acquainted with the state of native society in Calcutta, that a great and interesting change in the Hindu mind has been long going on; but it has been lately far more clearly and rapidly developed than before, and now requires corresponding exertions on the part of Christians, to give it a right direction. A new era, it is evident, is now bursting on India. The labors of former years are producing an extensive and beneficial influence; and an impetus has been communicated to

the native mind, which can never be repressed. In some places, the institutions of caste are generally, though not openly, violated; and in others, they have already fallen into contempt. A taste for European science and literature has been excited, which, in its influence, promises to be most important. Such ridiculous statements with regard to geographical, and astronomical facts, are given in the sacred books of the Hindus, that every youth who acquires only elementary scientific knowledge, soon suspects them to be false; his religious opinions being derived from the *same works*, doubt is gradually excited, which the increasing knowledge of every day tends to strengthen, till before his education is completed, Hinduism is discovered to be utterly an imposture. Hence the pupils who receive an English education, are all becoming, or have already become, complete unbelievers in the popular religion, and must either settle down as Atheists and Deists on the one side, or as Christians on the other. Many thousands of youth are taught at the expense of different missionary institutions: these are all instructed in the great principles of Christianity, and some almost every month acknowledge the Savior. But many young people are in very different circumstances. Four colleges in Calcutta, and twenty-three colleges and superior schools in other large cities, have been established at the expense of government, in twenty-three of which, at least *five thousand* native youths are now receiving an English education of a superior order. No instruction in the principles of Christianity, however, is afforded in these institutions; so that, as they begin to see the folly of Hinduism, they become acquainted with no better system of religion, and are thus exposed to the influence of infidelity and vice. Among the youth of this class, the writings of Paine and Voltaire have been diligently circulated by sceptical Europeans, and works of the most licentious character have been sold by unprincipled natives. Rejecting, with its puerile mythology, the moral precepts of Hinduism—uninfluenced by the truths of Christianity, and led to deny even those of natural religion, these young men are in a most dangerous state; and on the efforts of the Christian church, at the present moment, must depend, under God, whether they shall pass from the darkness of heathenism into the light of Christian truth and holiness, or be precipitated into the gloomier depths of infidelity, sensuality, and eternal death.

In another communication, published in the September number of the (Baptist) Missionary Herald, the Calcutta missionaries give the following additional account of the operations of the printing department.

*Printing-Office and Type-Foundry.*—

These departments of labor have been carried on during the year as actively, and, we trust, as usefully as ever. In the printing-office six, and occasionally seven, presses have been constantly employed. The new edition of the Bengali Testament, and various tracts in the Bengali, Hindustani, Hindi, Uriya, and Armenian languages, to the number, altogether, of 250,000 copies, with numerous school-books, in all the above languages, as well as in the English and Anglo-Asiatic languages, have issued from the press during the year, and have formed a stream of knowledge, both on human and divine subjects, which we feel persuaded cannot be distributed amongst the heathen around us without permanent advantage. The Calcutta Tract Society, the Translation Fund, the Bible Society, and the Calcutta School-book Society, at whose expense most of these works were executed, are thus furnishing the Indian missionary with the most important auxiliaries to his great work, and are, without doubt, producing an impression every year more extensive and beneficial. Besides publications of this description, many larger works on scientific and general subjects, have been executed for the public, the proceeds from which have very considerably aided the resources of the mission.

In the *type-foundry*, in addition to various founts for our own use, we have lately completed a set of punches and matrices of the Taling and Karen languages, for the use of the Burman mission; and a fount of Mahratti matrices for the American brethren at Bombay. We have also supplied the matrices of two founts of Gujarathi, for the Society's missionaries at Surat. These characters will soon be used in numerous publications, widely, and, we trust, usefully distributed in different parts of India. It is probable that, with regard to future supplies, our brethren referred to, will soon be independent of our aid. We feel happy that hitherto, as a matter of business, our mission has been enabled in this way to facilitate the labors of these and other beloved brethren in the most distant parts of India.

*Translations of the Scriptures.*—We had fully hoped that the new edition of the Bengali Testament, referred to in our last report, would have been completed ere brother Pearce left Bengal. Through the illness of the principal paudit, and of brother Yates, this has been found impracticable. The work is, however, completed as far as the Epistle to the Hebrews; so that we trust it will not be long, ere it issues from the press.

To the inquiry, 'What are those languages, which, from their extensive use, and the pres-

ent wants of the missionaries, require versions to be executed or improved?'—the missionaries reply:—

These we conceive are the Sanscrit, Bengali, Hindi, Hindustani, and Uriya.

The Sanscrit is used by the learned men of India, from the Himalaya mountains, to Cape Comerin; and an improved version of the New Testament ought certainly to be published in this language. It is the more important that such a version should be attempted, as, on account of the copiousness of the Sanscrit, it may be made to represent the original more exactly than any other.

In the Bengali, a second edition of our improved version of the New Testament (which is indeed a third edition of the gospels) is nearly through the press. In the first edition, the chief object was to make the version idiomatic, and easy of comprehension to the natives. It has been generally allowed that in this we succeeded; but it was thought we had not kept sufficiently close to the original. In the present edition, therefore, it has been our principal concern to make the version as close to the original as could possibly be done, without sacrificing the idiom of the Bengali, or the sense of the original. If we have succeeded, as we hope we have, we have attained the great end of our labor.

In the Hindi, there is a version in existence printed by the Bible Society, but it is executed in such a manner as to need improvement. It is Martyn's Hindustani version, with Hindi words put in the place of the Hindustani ones. In this version the construction of every sentence, and all the idioms, are the same as in the Hindustani; yet the construction of the Hindi dialect is as different from that of the Hindustani as the Latin is from the French. Totally unidiomatical as this version of the New Testament is, it is the only one printed by the Bible Society. A version was executed by Chamberlain in this language, but we regret to find it was printed only to the 2d of Corinthians. We doubt not, however, from what exists, another may be easily made by some competent person residing in the upper provinces, where the language is spoken in its purity.

The Hindustani, as a vernacular language, is like the Sanscrit as a learned one, and is used more or less in almost every part of India. Martyn's is the only version existing in this language, and, on the whole, it is a good one, but confessedly too high for the illiterate. In an edition of two gospels, lately printed by the Bible Society here, an attempt has been made to simplify them, and it is necessary that the same should be done to the whole. Though in this version the word "baptize" is translated, it is by



a high Arabic word, which very few, if any, can understand. It is, therefore, in this respect, not much better than if the word had been transferred.

In the Uriya there is a version made by Dr. Carey ; and Mr. Sutton, of Cuttack, is now printing an improved version of the gospels, founded on our Bengali version. Should he extend his labors to the whole, further efforts will not be necessary. The General Baptists will doubtless meet the expenses of this version.

What we now propose to execute, with

the sanction of the committee, and for which we shall need pecuniary assistance, are,—a complete edition of the Bible in Bengali, quarto size, with marginal renderings and references ; and the New Testament in Sanscrit, Hindustani, and Hindui. The first is nearly ready for the press. \* \* \* To whatever period our lives may be prolonged, it is not our present intention to exceed what we have here mentioned ; but we intend to confine all our efforts to the Bible in one, and the Testament in these three languages.

## Donations,

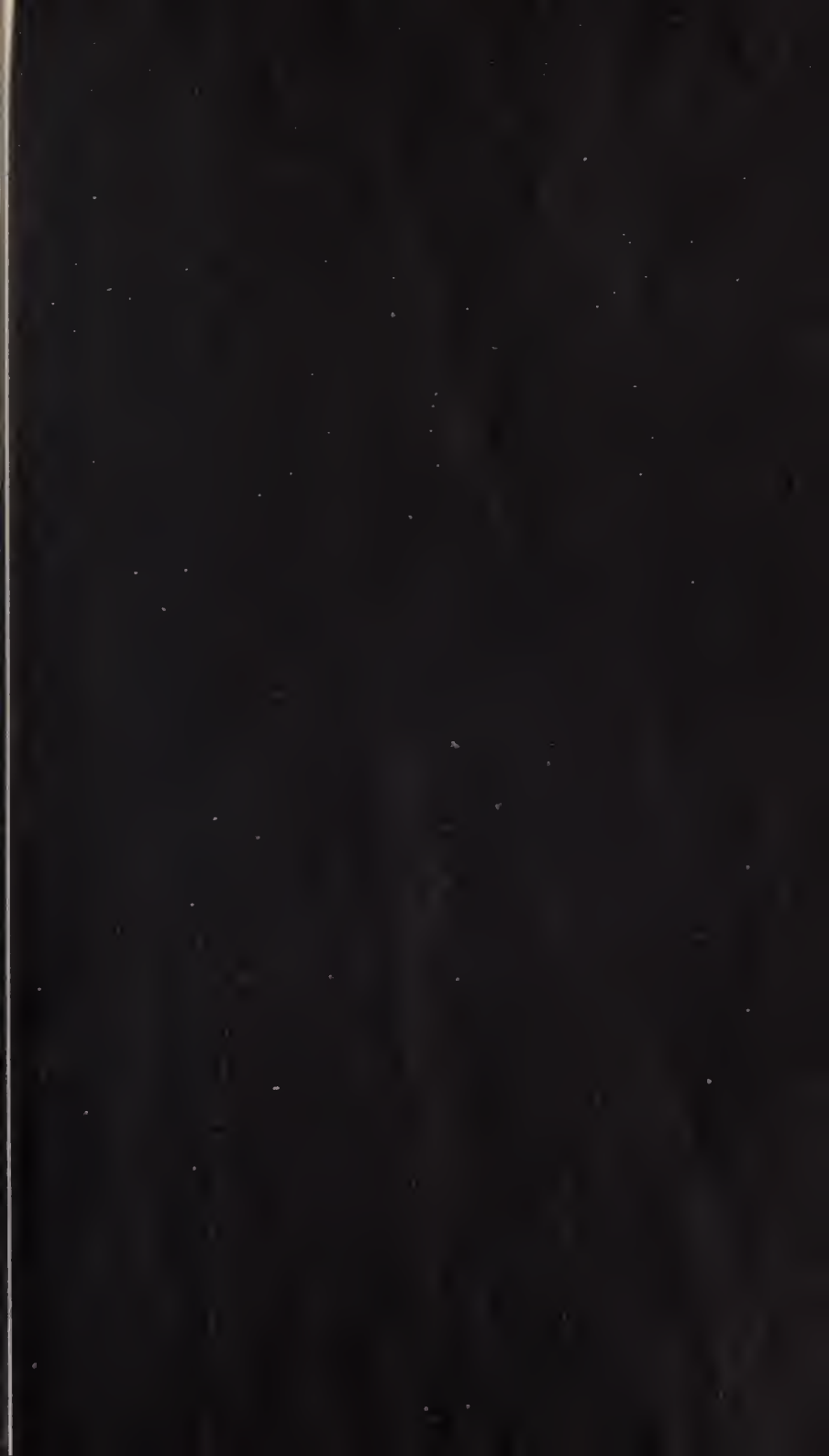
*From December 15, 1837, to January 15, 1838.*

Brooks, Me., Mr. W. Dwelley, produce of ground consecrated to Bur. Miss.,	6,05
Granville, O., ch., mon. con., per Rev. S. B. Swaim and J. Noble, Esq.,	25,82
Utica, N. Y., Onida Co. B. F. M. Soc., for Karen Miss., 11,—Bur. Miss., 1,—For. Miss., 197,—per P. Townsend, Esq. tr.,	209,00
Waldn Asso., Me., collections, 27,50—China, 1st ch. 2,50—per. W. D. Stevens,	30,00
Needham and Dover, Ms., mnn. con.,—per Mr. Calvin French,	7,04
Newton, Ms., 2d Bap. ch., mon. con.—per Rev. O. Crane,	38,00
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\* \$25 were also forwarded by Dr. Babcock, from Mrs. Rowe, Alabama, which have been paid over to the Mass. Bap. Charitable Society, as requested.





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